

American Lutheran

VOL. III, No. 11

NOVEMBER, 1920

"WE DO NOT WELL"

(II Kings 7:9)

We do not well to hold our peace,
While men beleaguered need release;
Sin's siege is broken; let us sound
The tidings all the world around.

We do not well ourselves to feast,
Till famine of the Word has ceased,
Our souls from leanness shall be cursed,
Though all our barns with plenty burst.

O, fellow-heirs of God's rich grace,
No longer tarry, but apace
Tell all the household of the King
The joyful tidings angels sing.

For He who is the Gift of gifts
The curtain of the future lifts,
And shows us in a vision fair,
That they alone do well who share.

—Charles Sumner Hoyt.

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VOL. III

NOVEMBER, 1920

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Editorial

Inevitable

It cannot be done. What? The further issuance of THE AMERICAN LUTHERAN at the present price of fifty cents for the members of the American Lutheran Publicity Bureau. The executive committee has planned and calculated and schemed and protested, but was finally confronted by the necessity of either abolishing the magazine or raising the subscription price. In view of the numerous assurances that our magazine is rendering a service and that it is filling a need in our circles, the committee is not ready to suspend its publication. It sees itself compelled therefore to bow to the alternative of raising the price. Beginning with the new volume, the magazine will be \$1.00 for everybody. This means that henceforth membership in the Bureau will be \$2.00 or more, of which \$1.00 will be set aside as a subscription to the magazine. We need not assure our readers that this step is prompted by the need of meeting our financial obligations. The high cost of everything has been dinned into the ears of everyone so incessantly that we hesitate to add our voice to the general chorus. But the incontestable fact remains that prices of printing have soared and that the publication of our material means the paying of the current price. We feel assured that the advance in the price of our magazine will be understood and approved by our readers.

Conservatism

The Lutheran Church is often called a "conservative" church by people who wish to imply with as little offense as possible that it is unprogressive, narrow, not abreast of the times. The term "conservative," inasmuch as it refers to our unwillingness to change our doctrinal position to suit the demands of an unbelieving age, is one which we unprotestingly accept as accurately characterizing our attitude. This doctrinal conservatism, this uncompromising adherence to a doctrinal platform that is as old as the foundation of the Church is based on Scriptural injunction. It is a divinely imposed duty and therefore has divine sanction. The readiness to compromise and to yield to the liberalistic tendencies of the day has in other church bodies always been fraught with disaster. May God in His mercy ever preserve us in true Lutheran "conservatism."

But whereas we thank God that He has helped us to maintain conservatism of doctrine, we deplore an ultra-conservatism of methods that is evident in many circles of Lutheranism and that is proving decidedly detrimental to the progress of the Church. Failure to adapt herself in practical methods of church work to the changing times has cost many a Lutheran congregation very dearly. Methods are employed that have nothing in their favor except the sentimental prestige of age. The result is that many congregations are not working up to the fullest possibilities of efficiency. The farmer who in tilling his ground employs the farming methods of a century ago is bound to be left behind by his

wide-awake neighbor who by the employment of modern agricultural tools and methods makes two bushels grow where one grew before. The mechanic who insists on using the implements of his forefathers will not be as efficient as his more adaptable, progressive neighbor. Modern business houses are employing efficiency experts to outline a policy which will utilize to the fullest extent the time and energy of every employee. Our Heavenly Father's business is the most important business in the world, and it is in accordance with His will that the various phases of its activities be brought to the highest point of efficiency. Slipshod methods, waste of time, dissipated energy are nowhere more inexcusable than in the vineyard of Christ. The congregation that, in the face of the increased demands of modern church work, still insists on clinging, for instance, to the financial methods of a hundred years ago is simply curtailing its efficiency. The pew rent system is in some circles still adhered to, although it has long outlived its usefulness. The old system of raising funds for congregational work by simply taxing every voting member, irrespective of his financial rating, the sum of twelve dollars per annum is still in vogue. The raising of money for "outside purposes" in many circles is still done only by spasmodic plate collections. Systematic business men immediately become unsystematic in the business affairs of their church and become party to slipshod methods which they would not tolerate for a moment in their own worldly affairs. In the meanwhile the congregational treasury suffers from chronic anemia, the minister is underpaid, the church property is permitted to deteriorate, the congregational work lags and the quota for synodical purposes always remains a goal far beyond reach. The financial possibilities of the congregation are simply kept dormant by a misapplied "conservatism."

The same oppressive "conservatism" stifles congregational activity also along other lines. A "conservatism" that prevents the utilization of every possible means for the spreading of the truth surely does not operate under divine sanction. The Church's commission is to labor, and to labor with every means that the Lord supplies and with the fullest and most effective application of every power that is given us. The Church is not to be a museum for the preservation of antiquities in the line of church methods. It is to be a vital force, seizing every opportunity and working it to the very limit of its possibilities for the extension of the boundaries of Zion. From a "conservatism" of method that stunts and retards may God deliver us!

Committee Reports

We are bringing in this issue the reports of the various committees of the American Lutheran Publicity Bureau, read at the triennial convention held at New York City on October 26th. These reports supply interesting information regarding the activities of the Bureau. We urge their careful perusal. They indicate that our Bureau has been of real service in the past and that the possibilities for service in the future are almost unlimited. The work of the Bureau has not been free from the discouragements which usually accompany any form of church work. But in spite of all hindrances it has increased in usefulness and is now apparently a fixed institution in our church work. The future extent of its influence depends on the loyal support of its members.

A LETTER FROM OUR NEW PRESIDENT

The American Lutheran Publicity Bureau,
New York City.

Dear Friends:

Much to my regret I will be unable to attend the triennial meeting of the Bureau on October 26, as I am obliged to remain in Florida until November 1.

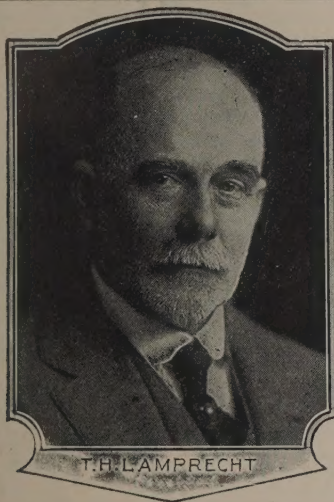
As a member of the Bureau's Executive Committee I have noted with special gratification the wholehearted, efficient and consistent work of your officers and the committees, standing and temporary. The thanks of the whole organization are due these brethren as a slight remuneration or rather mark

of appreciation for services which received no monetary consideration.

I have read extracts of a letter from our editor containing suggestions for future work and they show a thorough realization of the wonderful opportunities for rendering real service to our Lutheran Church which lie in the path of our Bureau. If the Lutherans of the Missouri Synod and its affiliated synods, with their great numbers, with their intelligence and education, with their ample means and with the spirit of sacrifice which, we say, proves our faith, do not help the Bureau by word and liberal

gifts to grasp and improve these opportunities, the name "Lutheran" will become a mockery. And those of us who sit back and do nothing to bring to the general public a better understanding of "What the Lutheran Church Stands For," will have only themselves to blame if their neighbors look upon them as belonging to a foreign church. Thereby they harm themselves and they harm their glorious church.

There is not a member of the Synodical Conference over 18 years of age who could not afford to pay the smallest yearly dues of the Bureau and the Magazine—\$2.00 in all. And at least 10 per cent of the members of the Synodical Conference could afford to take larger memberships, from \$5.00 up. Alone, the "Free Tract" policy of the Bureau is worthy of that much support annually from people of means within our circles.



T. H. LAMPRECHT

To make a beginning, let every one who is now a member pledge himself or herself to sign up within the next three months at least two new members—one at \$2.00 and one at \$5.00 or more per annum. This accomplished, let every member, old or new, pledge himself or herself to get a regular annual donation from the society or congregation to which they belong, and do this within another period of three months. I am of the opinion that a procedure of this nature would by May 1st so materially strengthen the Bureau that it would be financially able to undertake much of the work, vital to the cause of Lutheranism in our great country, which, for lack of funds, so far could not be taken up.

If any action is taken along these lines, or similar ones, you may put me down for such a pledge, or a reasonable number of them. I know every Lutheran Publicity Bureauite will feel as I do.

Wishing you God's blessing in whatever you undertake for the spread of His kingdom on earth through proper Lutheran publicity, I am,

Very cordially yours,

Theo H Lamprecht

THE TRIENNIAL MEETING

As we walk up Lexington Avenue, New York City, after the inevitable subway trip and approach Immanuel Church we are delighted to note that the groups of people entering the building promise a larger attendance than at previous meetings of the American Lutheran Publicity Bureau. At the door we are greeted by an undertaker, but we see in this no ill omen, for it is the genial Mr. Ph. Herrlich, a staunch supporter of our work. We are delighted that we have come early for Mr. Edward Rechlin is at the organ and has just begun an improvisation on "A Mighty Fortress Is Our God." Now the clock shows 8:30 and Pastor George Schmidt appears at the altar for a short liturgical service. The hymn, "Hark the Voice of Jesus Crying: Who Will Go and Work Today?" is sung with vim. Significant smiles pass over many faces as the words peal forth: "If you cannot speak like angels, if you cannot preach like Paul, etc.," for Editor Paul is to address the meeting.

The man who now walks to the front of the church with his noble brow extending well to the back of his head is our first vice-president, Pastor Arthur Brunn, who is to occupy the chair in the absence of the president, Pastor H. P. Eckhardt. He introduces the speaker, which must be done, although it is quite unnecessary. The Editor gets down to business at once. He dwells upon the aims of the Bureau, the overcoming of difficulties and prejudices in the past, the necessity of the work today, and shows the missionary features of publicity. He oozes enthusiasm from every pore.

Amid hearty applause, hearty because audible applause is out of place in a church, the speaker closes.

The chairman calls for the Executive Secretary's report. It is reported that the Board of Directors met regularly every month in the past three years and also on four special occasions. In the course of time the following members of the board resigned for various reasons: Pastors Schumm, Heckel and Volk, Professor G. Romoser, the Messrs. Schmidling, Diercks, Ressmeyer, Overbeck. The new members added were: Pastors Burgdorf, Hageman, Koerber, George Koenig, F. H. Lindemann, and the Messrs. Thien, Overhage, Lamprecht, Dieckmann, Sieck, Rauf, Luckner. Pastor Carl Romoser and Professor Heintze also served for a time. The rest of the report is merely a resume of the work done in the triennium. A resolution is passed thanking Mr. Theo. Lamprecht for the use of an office at a nominal rental.

Next comes the Treasurer. His report seems to indicate that the Free Tract Fund will be able to weather even Tract Distribution Week if all the promises for donations are converted into cash. But the membership account needs more money to pay the running expenses. The deficit in the Magazine Account clearly shows that THE AMERICAN LUTHERAN could not be published for fifty cents a year and that it was absolutely necessary to raise the subscription price to one dollar, beginning with the new volume.

Here comes the Business Manager. His report is written in red as though in blood. We wonder when he could have found time to write it, for he has been packing and shipping tracts to all hours of the night. Perhaps he did it in the subway and had no ink in his fountain pen. This would explain the bloody color. His report ought to be printed in detail, it is interesting and illuminating.

Pastor G. E. Hageman is next. He represents the Library Committee. During the past few months he has been conducting a voluminous correspondence with

librarians all over the country. His report teems with interesting figures and sets us all a-thinking as to the number of Lutheran books and periodicals that may be found in our home libraries.

The young man who now steps forward to report for the Tract Committee is Pastor George Koenig. Yes, the same who writes the snappy little articles appearing in *THE AMERICAN LUTHERAN* in behalf of the Free Tract Fund. He states that since the beginning of the triennium 1,080,000 tracts have been distributed by the Bureau. At the beginning of the year the Tract Account showed a deficit of \$800, but since the tracts are given away free this debt has been liquidated and tracts paid for on delivery.

The result of the election is announced. The slate presented has been elected without exception. A resolution is passed expressing appreciation for faithful service rendered to the outgoing president, Pastor H. P. Eckhardt, the former treasurer, Mr. E. C. Lang, and Mr. E. Diercks.

The new constitution is adopted as published in the supplement to the September issue of *THE AMERICAN LUTHERAN*, with the exception of Article III on Membership, which is changed to read as follows:

"Any communicant member of a congregation connected with the Synodical Conference or of a congregation in doctrinal affiliation with the Synodical Conference may become a member of the American Luther Publicity Bureau under any of the following membership classes: Regular, \$2.00; Contributing, \$5.00; Special, \$10.00; Sustaining, \$25.00; Cooperating, \$50.00; Benefactor, \$100.00."

A letter from the newly elected president, Mr. Theo. Lamprecht, is read, containing an appeal to all members to get busy and gain new members for the Bureau. It is resolved to send greetings to the writer who is taking a much needed rest in Florida. A similar resolution is passed after a letter from Pastor Martin Walker, the second vice-president, has been read.

The Chairman announces that the Board of Directors has resolved to publish booklets in different phases of practical church work. The first of these is to deal with church finance. It is hoped that this booklet will render valuable assistance at a time when Synod has resolved to raise large sums of money. Other booklets will appear from time to time. After a resolution is passed thanking Immanuel Congregation for the courtesy extended to the Bureau in putting its church at our disposal for the meeting, all present joined in the Lord's Prayer.

EXECUTIVE SECRETARY'S REPORT

The year of 1917, in which the last meeting of the A. L. P. B. took place, was the Quadricentennial of the Reformation, and therefore it was only natural that the interest in publicity and its various phases was abnormally great. With the passing of this event the Publicity Bureau was confronted with the problem of keeping alive this interest and, if possible, of increasing it. This your board of directors has endeavored to do to the best of its ability.

Regular meetings of the board were held every month besides four special meetings. The complexion of the body has changed almost completely in the past three years. In the course of time Pastors Schumm, Heckel and Volk, Professor George Romoser, and the Messrs. Schmidling, Diercks, Ressmeyer and Overbeck were compelled to resign for various reasons. The new mem-

bers are: Pastors Burgdorf, Hageman, George Koenig, Koerber and F. H. Lindemann, and the Messrs. Lucker, Thien, Overhage, Lamprecht, Dieckmann, Sieck and Rauf. Pastor Carl Romoser and Professor Heintze also served for a time.

With the beginning of 1918, *THE AMERICAN LUTHERAN* made its appearance with Pastor Paul Lindemann as editor. The original price of 25 cents per year was soon raised to 50 cents and later to one dollar for non-members. It was impossible to publish our magazine, even at the price of 50 cents for members and \$1.00 for non-members, so the board was compelled to raise the subscription price to one dollar for all, beginning with the new volume. Experience has shown that *THE AMERICAN LUTHERAN* is almost indispensable to the work of the Bureau, in keeping the members in touch with the work, in stimulating publicity, in giving practical hints, and in many other ways. Under no conditions should the magazine be permitted to be given up. With the removal of the editor to St. Paul, Pastor George Koenig was appointed managing editor in charge of all details which cannot well be arranged at a distance.

With the coming of the war, the Bureau availed itself of every opportunity to serve in any way possible. Tracts for use in the camps by our chaplains and camp pastors were published independently of and in conjunction with the Army and Navy Board in Chicago. A special number of *THE AMERICAN LUTHERAN* was published and distributed free of charge in the camps and in France, the L. Y. P. S. of New York assisting financially. The columns of the magazine were devoted to stimulating the interest in the work done in the camps. Pages of advertising space were given free of charge to the Government in furthering the sale of Liberty Bonds and War Saving Stamps. Concordia Publishing House was prevailed upon to place Postmaster Burleson's notice regarding the mailing of magazines to soldiers and sailors on the periodicals published by our Synod in the English language.

In the fall of 1917 office room was rented in the quarters of the Lutheran Immigrant Society. The increase in the volume of service rendered by the Bureau made a removal to larger quarters necessary. At this time Mr. T. H. Lamprecht offered an office at a nominal rental and the Bureau gratefully established itself in its present quarters.

In the course of the past year the L. L. L. has assured the Bureau that it will unofficially do all in its power to advance our work. Pastor John Baur of the American Luther League has planned to further the work morally and financially wherever possible. Efforts have been made to secure not only occasional but regular donations from congregations and church societies. Classes of membership have been introduced. Sectional meetings have been held throughout Greater New York to further the cause of publicity. Various conventions of the Walther League have been addressed on our work.

The reports of the various committees will show in detail the work done in the past three years.

Respectfully submitted,

F. H. LINDEMANN.

BUSINESS MANAGER'S REPORT

The appointment of a business manager and the opening of an office was authorized by the Executive Committee at the September, 1917, meeting. The action of the committee was approved by the general meeting of

that year. The writer of this report assumed the duties of the newly created office on October 1, 1917. The past three years may thus be called the experimental period of the new departure. If a business office was necessary three years ago, it has now become indispensable. Had it not been for the facilities which it affords the extraordinary activities reported by the officers and standing committees would have been impossible. All the receipts and disbursements reported by the Treasurer passed through the hands of the Business Manager, acting as Financial Secretary and are twice entered upon proper records. The receipts are mailed and the funds deposited at the bank.

The tracts reported published and distributed by the Tract Committee were all packed, addressed and shipped from the office.

Co-operating with the Library, Lecture and Membership committees, the office endeavored at all times to carry out the suggestions of these committees and aid them to carry out the purposes of the bureau.

THE AMERICAN LUTHERAN as a monthly magazine replaced a bulletin issued quarterly, on January 1st, 1918. The circulation of our publication has been as follows:

1918	38,250
1919	79,000
1920 (to October issue)	45,500

This total of 162,750 magazines includes four special editions, namely: Reformation, 10,000; Army and Navy, 8,000; L. L. L., 50,000; Synodical issue, 18,500. The first issue contained only three inches of paid advertising, while the issue of the present month contains three pages. Right here it might be interesting to note that the first issue with a stiff cover cost \$97.50 for 2,000, and the present issue of 3,000 without a cover cost \$180. For the first issue we had about 300 paid subscriptions, at this writing THE AMERICAN LUTHERAN has 2,254 paid subscribers. Free copies to the amount of 125 are mailed to institutions, religious bodies, editors of other publications, libraries, reading rooms, etc. Up to May of this year the magazines were always mailed from this office. Now only the wrappers are addressed here and the actual mailing is done at the printer's.

The membership of the bureau at this date totals 2,154, of which 1,926 are in good standing and 228 are in arrears for more than two months.

The correspondence of the Bureau averages thirty letters per day. An immense lot of printed matter, publications and other material is also received and filed. Many of the communications received have no connection at all with the work of the Bureau. As stated many times before, our office is considered by many as a clearing house for suggestions, a service department for church work, and an information bureau for everything from an inquiry of a name to the request "to provide an alarm clock that is so constructed as to regulate the class period of instruction in Sunday School." From "Out West" the following letter was received: "I am inquiring to you if you know a pastor who needs a housekeeper in California, one who is about 35 years old, not older. Wisconsin would do too, as the climate here is very cold and changing. If you would write to him please and send him my address so he could write to me, if it is some one who would marry if there is the true kind of Love within. Please don't publish this in—. I am a widow 30 years old, not any children. A missionary pastor would do if he is a gentleman."

The work and service of the office had to be re-

stricted according to the limited help at our disposal. From May, 1918, to January, 1920, the Business Manager was provided with an assistant, Miss Rose Weiss acting in this capacity. Since that date, owing to lack of funds, the Business Manager has been alone. Some assistance was given at the office by Pastors F. H. Lindemann and George Koenig, also by Mr. Arthur Rauf. If the service rendered by our office is to be further developed, as it should be, if our Bureau is to experience further growth and expansion, as we hope it will, it is absolutely necessary that some further assistance be given to the Business Manager. Practically all of the routine work now done by the Business Manager could then be done by the assistant, giving the Business Manager more time for work which would tend to help the upbuilding of the Bureau. Furthermore, the equipment of our office is badly in need of a few things that would greatly add to the convenience and success of our undertakings. Church societies or individuals that are looking for a "Christmas Suggestion" as to what is needed, please communicate.

Our office files of data and information regarding church work and kindred subjects have proven a great convenience and help to many of our pastors and church workers of the metropolitan district, and many out-of-town people consider their visit to New York incomplete unless they have visited our office.

Trusting that this brief report of the actual workings of our office will prove to you the need of increasing our facilities so that we can work for the "Glories of our Lutheran Church" in ever greater measure, I respectfully submit this report.

J. F. E. NICKELSBURG.

REPORT OF THE TREASURER

RECEIPTS

Oct. 1, 1917, to Sept. 30, 1918.....	\$ 6,294.84
Oct. 1, 1918, to Sept. 30, 1919.....	7,452.68
Oct. 1, 1919, to Sept. 30, 1920.....	9,314.37

\$23,061.89

Balance from Sept. 30, 1918.... 1,390.89

\$24,452.78

DISBURSEMENTS

Oct. 1, 1917, to Sept. 30, 1918.....	\$ 7,573.11
Oct. 1, 1918, to Sept. 30, 1919.....	7,470.16
Oct. 1, 1919, to Sept. 30, 1920.....	8,968.51

\$24,011.78

Balance Oct. 1, 1920..... 441.00

\$24,452.78

ARTHUR C. RAUF.

REPORT OF THE TRACT COMMITTEE

Three years ago the Tract Committee consisted of Mr. H. Ressmeyer and Pastor F. C. G. Schumm. Mr. Ressmeyer resigned in March, 1918, and Mr. William Dieckman was elected in his place. Mr. Dieckman has been serving faithfully ever since. In July, 1918, Pastor Schumm resigned. The Executive Committee evidently felt that he had been doing two men's work and so selected Pastors F. Lindemann and Carl Romoser

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to serve in his stead. Pastor Romoser resigned in May, 1919, and Pastor George C. Koenig was chosen to fill the vacancy. The present committee feels that no report would be complete without acknowledging the self-sacrificing labors of its predecessors and hence these introductory remarks.

During the past three years, 1,080,000 tracts have been printed. Added to the 986,000 that have been published in 1917 and previous, we find that the Bureau has been able thus far to get out over 2,000,000 of these little Gospel messengers. The "best seller" is Lindemann's "Why Go To Church?" with editions amounting to 266,000; a close second is Graebner's "What the Lutheran Church Stands For" totalling 236,000.

It might be noted that the tracts published previous to this triennium were such as dealt with Luther and the Lutheran Reformation. With few exceptions they belonged to the series entitled Quadricentennial Tracts. Since the Jubilee Year of 1917, however, it has been the endeavor of the Tract Committee to furnish doctrinal and practical tracts dealing with present-day issues and conditions. Thus during the late war quite a number of so-called war tracts were spread broadcast. This was done largely in conjunction with our Chicago Board for Army and Navy Work and several of these were reprinted in large numbers by the Board directly. All told, twenty-two new tracts appeared during the past three years and five old ones were reprinted in large editions. With the financial assistance of the Lutheran Young People's Societies of Greater New York the Bureau also printed 10,000 memo books for use by our Lutheran men in the service.

One radical change was made in the conduct of the Tract Department. At the beginning of the present year the Executive Committee determined to discontinue the sale of tracts and in the future to give them away free of charge, relying upon free-will offerings to support the work. After 1917 when quadricentennial enthusiasm boomed the use of tracts everywhere, there was a gradual but decided slump in the tract market. Your Committee constantly found itself operating under a serious handicap: a large stock of tracts on hand and a correspondingly large deficit in the tract treasury. Naturally there could be no thought of expanding our work under such conditions. Every new tract meant an addition to the deficit with slow returns on the investment. And to arouse our people to the need of widespread tract distribution seemed impossible. At the beginning of 1920 a deficit of over \$800 effectively clogged up the machinery of the tract department.

Thus it came about that after much deliberation the policy of free tracts was adopted. The results have justified the change. Contributions as well as requests for tracts poured in. The deficit was wiped out. Our shelves were emptied. New editions were printed and immediately paid for—something unheard of in the history of the bureau. Just before laying in our supply for Tract Distribution Week the Tract Department had on hand over \$800.00. All this in the space of a few months! We might also point to this gratifying result of the new policy: It has enabled missionaries and mission congregations, too poor to be able to purchase tracts, to obtain them for use just where they are most needed. A whole stack of letters testify to the wisdom of this move and to the gratitude of those who have received them.

One word yet as to Tract Distribution Week. The details of this plan will be familiar to all of our members. We are unable to say much more today than that it has been a decided success. Various church papers

have given their unqualified approval, the Walther League adopted resolutions urging participation on the part of all its component societies; 250,000 tracts had been printed in anticipation of the demands that would be made upon us. But the results showed that the Committee had not figured high enough. A reprint of 100,000 soon became necessary. And last week another reprint of 100,000 had to be rushed out by the printer. At present there are about 100,000 tracts on hand.

This much we can say: Our tracts have been going out in large numbers. More and more people are becoming interested in this phase of church work. What the final results shall be we must leave to Him who promised that His Word shall not return unto Him void. We are confident that His blessing will accompany each one of our tracts.

Trusting that all the members of the Bureau will bear in mind and remember in their prayers this very practical side of our work we respectfully submit this report.

WM. DIECKMANN,
F. H. LINDEMANN,
GEORGE C. KOENIG.

REPORT OF LIBRARY COMMITTEE

The pioneer work of the Library Department of the Bureau was done by Pastor J. Volk of Bayonne, N. J., through whose efforts the first steps were taken here and there to place Lutheran literature in public libraries. But at the close of 1917 Pastor Volk had to resign from this Committee because of a multiplication of duties. This department of the Bureau's work then lay inactive for almost two years due to war activities which at that time engaged everybody's attention. The Library Committee has since been reorganized and is again at work. The Library Department hit upon the plan to ascertain how much Lutheran literature was on the shelves of public libraries, by making a canvass of a large number of public libraries in different parts of the country. This plan was put into operation at the close of the spring of 1920.

The canvass was made by means of the Government reply postal sent to the librarians directly. The details of this were reported in the July, 1920, issue of THE AMERICAN LUTHERAN. The canvass was confined to such cities in which Lutheran churches of the Synodical Conference are located, using the directories of the "Lutheran Annual" for that purpose. All the larger cities, such as New York, Brooklyn, Boston, Philadelphia, Pittsburgh, Chicago, Cincinnati, Cleveland, San Francisco, and the like, were eliminated because besides central libraries these cities also maintain branch libraries which we had no way of reaching. We might have consulted the library directories in a public library, but we had not the time to spend on that work. The selected cities, however, we felt would be sufficient for our purpose in the beginning.

In all, 440 public libraries in 36 states were canvassed. Some were approached twice, sending out a total of 500 reply postals. But we heard from 162 libraries only. Why the other librarians do not answer we do not know. Of these 162 cities three reported no library by the return of the reply postal by the Post Office. One card though thrown into the librarian's wastebasket came back to us by letter from one of our pastors in that city. The story of this you have probably read in the July, 1920, issue of this mag-

azine. Deducting the three blanks we have replies from 159 librarians, reporting some illuminating facts. A summary shows that these 159 libraries contain 654 books on the life of Luther; 140 books on the history of the Lutheran Church, general; 54 books on the history of the Lutheran Church in the U. S.; 34 copies of the "Lutheran Witness;" three copies of THE AMERICAN LUTHERAN; 20 copies of the "Lutheran," and nine copies of the "American Lutheran Survey." The last two periodicals were included merely for comparison's sake. Of the 159 libraries 45 reported that they had definite and frequent calls for Lutheran literature. Sixteen libraries contain no Lutheran literature of any kind. Five have nothing more than a book on the life of Luther. Five nothing more than a copy of the "Lutheran Witness." Some report a book on Luther and a copy of the "Lutheran Witness." Quite a number of librarians asked for our literature and remarked that they would be glad to have it on their shelves and refer the public to it. Some librarians even took the trouble to state how many Lutheran churches are located in the city; others gave suggestions how a demand for Lutheran literature might be created. Many interesting remarks and suggestions were registered by the librarians in different parts of the country. A few librarians even thanked us for our interest and concern. It would take too much time to compile all the remarks on the cards. Any one who is interested in this subject can inspect the cards at the office.

Any one who will give this subject just a little thought will admit that this is an important channel of publicity for our Church and that very much improvement is desired here. Of the books treating of the history of our Church in this country there are very few and many of them reported by the librarians are chiefly of individual synods and not very much up-to-date in every instance, we surmise. There are too few books on this subject in the public libraries, giving the general public a poor idea of the establishment, growth and wide scope, the principles and teachings and practices of Lutheranism in this country. It is this subject that we want the general public to know and regarding which it is very ignorant, through no fault of its own. And if we do not supply the general reading public with the means of gaining knowledge of our great Church, it will remain ignorant. Our periodicals are not at all well represented.

In general we may say that we may be thankful that at least this much literature is found in the public libraries. But now that we have the facts, we feel that we ought to take steps in the societies of our churches everywhere to put at least twice as much Lutheran literature into the public libraries than they contain now. And it can be done with very little effort and expense and it would give the societies of our churches at least one worthy object to work for all the year round, as we suggested in the latest number of THE AMERICAN LUTHERAN. We urge particularly the members of the Bureau to take an interest in this matter and urge this subject at home in their congregations whenever they have an opportunity.

That other circles are also interested in this subject is shown by the reprinting of our reports in their periodicals in various parts of the country. By this reprinting of our reports on the canvass it has occurred that we have even received a letter from a university professor in Hamburg, Germany, asking for our Missouri Lutheran literature to be placed in the university library.

There is a widespread interest in this matter, even though the compilation of data is but small, and we trust that the members of the Bureau will also give their attention and support to this department of publicity.

Respectfully submitted,
Library Committee,
G. E. Hageman, Chairman.

SOME THOUGHTS ON SUNDAY SCHOOL INSTRUCTION

(Continued)

ORLANDO E. OVERN

It is not, however, the purpose of the present article to discuss in detail the preparation or training of Sunday School teachers. It is rather our purpose here to give a few hints to young Sunday School teachers without previous experience in work of this kind. To such people we would say, first, study your children; secondly, study your lesson; and thirdly, remember that all you can do is to set the food before them; the children themselves must do the eating. If they do not eat—do not grasp the ideas that you are trying to impart to them—something is the matter either with you, with them, or with the food. Either they are not hungry—have no appetite for the spiritual truths that you are trying to give them; or the food is not suited to the group that you are trying to feed; or you have not prepared the food in such a way as to make it palatable.

In order to study the pupils properly it is necessary to come in contact with them outside of the Sunday School hour. The teacher should as often as possible call at the homes of the children and learn as much as possible about their home environment, their dominant interests, and the temptations that surround them, and what the Sunday School needs to do for them in order to keep them true to Christ. It is also an excellent plan for the teachers to meet the members of the class either individually or collectively during the week, and play with them and talk with them as a companion.

In order to study the lesson properly it is necessary not only to understand it from an adult standpoint, but the teacher must pick it to pieces, and analyze it from the standpoint of the group that is to be taught, selecting such illustrative material as relates to the experience of the group. For instance, in teaching the Fifth Commandment, instead of talking about murders that are being committed daily in the big cities and elsewhere, talk about children who are mean to each other, children who become angry on slight provocation, and bring in whenever possible true stories of children that have controlled their tempers, that have been kind and thoughtful of other children as well as of older people, etc.

In order to insure that the pupils are really digesting and assimilating the material presented, it is necessary to ask them many questions, not questions out of a book, the answers to which they have committed to memory, not questions couched in obscure and unintelligible terms, but questions relating to their experience and in language with which they are perfectly familiar.

[Page Seven]

AN ILLUSTRATIVE LESSON ON THE THIRD ARTICLE

(For children from 12 to 16)

1. Presentation by Teacher

Last Sunday we learned about the great work of redemption that Christ has accomplished for us. We learned that He became a little child, and grew to manhood like any other child, and suffered and died for us on the cross so that we might be received by God as if we had never sinned. (It is assumed that the Second Article has been thoroughly explained and digested at the previous meeting or meetings of the class.) We learned also how God the Father showed His approval of this great work by raising Christ from the dead, and conferring on Him Divine Power and Majesty. But all this work would be in vain if we did not accept the offer of Salvation so freely offered to us. In fact, it has been in vain as far as many people are concerned, simply because they reject Christ and what He has done for them. If I invited you to a party and set before you all kinds of delicious foods, what would you have to do before you would get any benefit from the food? (Pupils will answer, "Eat.") Suppose you were sick so that you could not eat, what would you do then? (This question might elicit various replies, such as, "I would leave the table;" "I would ask to be excused;" "I would cry;" "I would be out of luck;" "I would ask you to save some for me until I got well." At any rate a normal class would be alive with interest over such a question. The presentation would then go on.)

Now that is just the situation with us. We have all been invited to a great feast by God, and that feast is Salvation. Can anyone tell us the parable of the wedding-feast that is found in the Bible? (Usually some one can be found who can tell it; if not, the teacher should tell just enough of it to stimulate their curiosity and give them the reference, so that they will be induced to read it at home before the next Sunday. In this way pupils who are not in the habit of reading their Bibles at home may begin to form the habit. The teacher must then be sure to call for the story on the following Sunday.)

Now just as the people in this parable "all with one accord began to make excuse," so we as a rule always offer excuses for not coming to church or Sunday School, because we are spiritually sick and have no appetite for the delicious food that God has provided for us. Our today's lesson will tell us why this is and how we can overcome it. Do you see how? Well, let us first have the lesson recited.

2. Recitation of Prepared Lesson

(This may be postponed until the end, if the catechism is brought to a close early enough.)

The pupils will then recite the Third Article with Luther's interpretation.

3. Catechisation

Teacher.—Now how many can see how this Article shows why we are so slow to accept the Salvation so freely offered us?

Pupil.—"Because I cannot by my own reason or strength believe in Jesus Christ or come to Him."

Teacher.—In other words, you are too feeble and weak to partake of the food that Christ has so generously offered you. Is there, then, any remedy?

Pupil.—Yes.

Teacher.—Who can give us the strength that we lack?

Pupil.—The Holy Ghost.

Teacher.—How does He do this?

Pupil.—"He has called me by the Gospel."

Teacher.—How does He do this?

Pupil.—I don't know.

Teacher.—What is the Gospel?

Pupil.—It's what the minister preaches on Sunday.

Teacher.—Where does the minister get it from?

Pupil.—From the Bible.

Teacher.—Can we get it also from the Bible?

Pupil.—Yes, when we read it.

Teacher.—How, then, does the Holy Ghost call us?

(A bright pupil may answer or the teacher may say) Whenever we read the Gospel in the Bible or the minister preaches it to us, the Holy Ghost speaks to our hearts and asks us individually to accept the call. But we may say no to the call, just as a drowning man that wants to die may refuse to grasp a rope that is thrown out to save him.

We shall not go through the rest of the catechisation that would naturally follow for the rest of the Article, but will merely mention some illustrations that might help to make the points clear to the pupils. In discussing the next part, "enlightened me with His gifts," attention should be called to the fact that we are by nature blind and do not realize that we are drowning. We are paralyzed and do not feel the sea overwhelming us. The first work of the Holy Spirit, therefore, is to wake us up, as we would wake up a person who lay sleeping on the edge of a precipice and was just on the point of rolling over.

After the sinner wakes up and sees himself on the point of drowning, the Holy Spirit points out to him the rope that has been thrown out to rescue him. But his hand is paralyzed; he cannot grasp the rope with his own power. The Spirit reveals Christ unto him as the Saviour in the Gospel call: "Come unto me all ye that labor and are heavy laden and I will give you rest;" and gives in this call grace to accept it unto salvation. Accepting Christ he heeds the words of Christ "ask and it shall be given unto you." Asking the Holy Spirit for strength, he grasps the rope tightly and is saved. But the rope is withdrawn from the man who is too proud to accept Christ and ask for strength and who simply curses God because he did not give him strength in the first place.

By an illustration of this kind, the central idea of the Third Article can be made clear to a child who might otherwise have a very hazy idea of it.

I have chosen the Third Article for illustration as I regard it as one of the most difficult parts of the Catechism to make clear to children. Other parts lend themselves more easily to illustrations from child life. This is true particularly of the Commandments and of the First and Second Articles.

(To be concluded)

"Church members may be divided into three classes in a mere skeleton outline—wishbones, jawbones, and backbones. The wishbones are always languidly hoping that the church will somehow grow without their effort; the jawbones, of course, do the critical talking; and the backbones get under the heavy burdens and carry them."
—*Wesleyan Methodist*.



AN ATTRACTIVE LETTER-HEAD

The above cut adorns the stationery of the "Lutheran Information Bureau of Nevada." We reproduce it not in order to furnish our Nevada friends a piece of free advertising, but in order to show what we consider a job of clever and attractive publicity. The Nevada brethren have been very active in bringing and keeping their church before the eyes of the public. Of the cut, the Rev. F. H. Menzel of Gardnerville, Nevada, writes us the following:

"The cut illustrates 'Lutheran' and 'Nevada' in the name of the Bureau. The illustration of 'Lutheran' is clear to you. A word as regards the rest of the picture: The two scenes in the picture are taken from actual paintings which were made by our Rev. J. W. Theiss of Los Angeles, Calif. Three years ago Rev. Theiss delivered one of the sermons at our mission festival at that time, and since he is a very prominent artist of unusual ability he took occasion to sketch some of our beautiful mountain sceneries.

The scene to the right of the Luther figure is a picture of Carson Valley, the garden spot in the State of Nevada, in which also our Trinity Church is located. Carson Valley is situated in the high Sierras, nearly a mile above sea level, speaking in exact figures, 4600 ft. In sketching this picture the artist had his position at our church facing Job's Peak (the peak to the left) and Job's Sister Peak (the peak to the right). These two peaks are two of the highest peaks in the majestic Sierra Mountain Range bordering our Valley to the west. The picture to the left of the Luther figure shows a cut of one of the most beautiful mountain lakes in the United States. This lake is situated in the high Sierras, 6600 feet above sea level. The lake bears the Indian name Tahoe. The lake is community property of Nevada and California, being situated on the boundary line of the two states. The two sceneries are representative Nevada sceneries."



A writer in *The Christian Advocate*, an organ of the Methodist Episcopal Church, gives a study of church statistics of that denomination revealing a net difference of 1,222,000 between the number received into the probation membership and the total communicant membership, covering a period of seven years. These persons joined the church with the honest desire of remaining faithful, but they lacked something to hold them to the church. This writer makes a bold plea for better and more adequate training leading up to conversion. The "short cut" (revival) is being found inadequate. Sooner or later our sister churches will have to come to the position of the Lutheran Church, which looks upon every child as a potential church member and begins to train early with that end in view.—*Lutheran*.

The following is clipped from a bulletin sent out by the chairman of a district mission board to the missionaries under his jurisdiction:

"Six (6) months ago we called the attention of the missionaries to the fact that they could get tracts free of charge and urged them to make use of this splendid opportunity of doing mission work through the silent preachers. We have asked several missionaries if they had availed themselves of this chance. No, after six months some were still going to do it sometime. Oh, that word 'sometime.' The average definition of 'sometime' is 'never.' Now we are wondering how many other missionaries are still waiting 'sometime' to get the tracts. Are we really alive to our opportunities, if we do not even make use of what we can get free? Have a tract rack in your church, mail them to the people you see only once a month, mail them to new-comers and prospects, always carry some with you. Yesterday I bought some shoes, got talking to the clerk, religion came up, she was no church member. I gave her the tract "Why Go To Church." Use tracts. The American Lutheran Publicity Bureau is arranging for a tract week October 24-31. They will furnish tracts as long as they get funds. You had better get in early. We give you the address once more: American Lutheran Publicity Bureau, 22-26 East 17th Street, New York.

"May the zeal of the Lord fill all our hearts."

Kwani ndivyo Muungu alivyounda ulimwengu akatoa na Mwana wake wa pekee, ili wote wamwaminio waupate uzima wa milele wala wasipotee.

Of course you cannot read the above, although it is the familiar John, three sixteen.

It is in the Swahili language (East Coast of Africa). This is only one of the more than 600 languages and dialects into which the Christian Scriptures have been translated.

The American Bible Society, which is the Agency for Christians of America, in publishing and circulating the Scriptures, prints and distributes its books in more than 150 languages.

*

A new publicity agent has appeared. It bears the name of *The Lutheran Message* and is issued quarterly in the interest of the Colored Lutheran Church of Missouri and Illinois. The Ladies' Aid for Colored Missions of St. Louis, Mo., is supporting the venture in part. Pastor Herbert C. Claus is the editor. Members of the colored mission congregations in the territory served receive the *Message* free of charge and are urged to read it themselves and to pass it on to others of their race. The first issue contains some splendid material and is neatly printed. We congratulate the editor! The following words, taken from an editorial on "Why This Paper?" may well find a more general application: "The chief purpose of this paper is to furnish publicity for the Lutheran Church among the colored people in this section of the country. It is a fact that the Lutheran Church is not known as it deserves to be known. . . . False notions concerning this Church have very often fastened themselves on the mind of the stranger. Very often this was due to malicious reports, very often, however, to innocent misinformation. . . . And it cannot be denied that such reports have harmed our cause—that of preaching the Gospel wherever and whenever an opportunity presents itself—simply because some people do not look into facts. . . . It is our purpose to bring the Lutheran Church and its activities to the attention of the stranger and to correct misguided opinion. Even if the stranger reads only the title page, some good will be done, for just that might move him to come and hear for himself." May divine blessing rest upon the printed and the spoken "Message" brought to our colored brethren!

*

While thousands of immigrants are crowding through Ellis Island in these days, they are not being overlooked by the New York Bible Society. Hundreds of Bibles are distributed every day in many languages, so that it is possible for each immigrant to obtain a copy in his mother tongue. The Society giving this friendly welcome to the immigrants is the oldest Society rendering service to the immigrants. For nearly eighty-seven years the representatives of this Society have without interruption been meeting the incoming strangers and presenting copies of the Bible to those who wished to accept the Book. In the olden days the workers met the immigrants as they came from the ships at Castle Garden.

The present representative of the Society, Mr. Charles Carol, has been at Ellis Island for nearly ten years and has distributed more copies of the Bible in that time than have been printed of almost any other book. With the number of immigrants increasing to over seventy thousand per month the demand for Bibles is very great. Mr. Carol speaks thirteen languages and rarely makes a mistake in offering the right book to an immigrant, for

he has learned to know the different nationalities by sight. In one week recently he distributed the Scriptures in more than thirty languages. These Scriptures are presented as a free gift to the immigrants and they make a fine expression of America's welcome to the strangers.

This work is maintained by those who love the Bible and our country. The office of the Society is at 675 Madison Avenue, the Treasurer, James H. Schmelzel, and General Secretary, Dr. George William Carter.

*

During the nineteenth century 72,740 Jews were baptized, as a result of Protestant missionary effort. During the same period 57,300 Jews were gathered into the Roman Catholic Church, and 74,500 into the Greek Church. We sometimes are inclined to think of Jewish missions as insignificant and unfruitful. These figures, however, indicate that the ingathering of converts from Judaism has been relatively much larger than the ingathering from the pagan and Moslem world.—*Forward*.

A MESSAGE TO TRACT FRIENDS

Space in this number has been commandeered by the Triennial Meeting of our Bureau. We are also waiting patiently for reports from those who have been active during Tract Distribution Week. (By the way, have we heard from you? If not, let us know what has been done by your congregation and in your locality.) For these reasons a complete account regarding Tract Distribution Week must be held over for the next number. A glance at the report of the Tract Committee however will show that judging by the number of tracts that have gone out Tract Distribution Week has been a great success.

That the work of those who realize the value of tracts is not at an end may be gathered from the following extracts taken from a letter that has just reached us: "I am back on the job trying to fill the heads, hearts and minds of the Southern negroes with Christ. You can, mayhap, help me in the matter. I want to distribute tracts, get them into the homes of these negroes. . . . Now if I could have a very large number of these (and we can reach hundreds and thousands by means of these tracts, whom we never could reach otherwise) I am certain that much good will come of the distribution of the literature. The negroes down here in the South—while some cannot read, the younger ones can—during the winter months sit around their fireplaces in poor, dilapidated, filthy, disease-breeding huts. They tell stories, not of an edifying nature. If we push these tracts into the homes, they will, I am sure, do their work and be the subject of much talk throughout communities where we have churches. They will under the Savior's blessing assist in the upbuilding of His Kingdom among the most despised people on earth."

We immediately shipped 2500 tracts and promised as many more as could be used. Our Free Tract Fund however is drained and various of our tracts must be reprinted. Hence another appeal!



An attractive church card is being used by a small mission in the Middle West:

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"A tract table"—what is that? Why, you have surely noticed the little table standing in the church vestibule covered with various leaflets! Those leaflets are there for you to take, to read, to heed, to distribute. Now listen, they are absolutely of no use lying there on the table. But taken home or given to a friend these tracts may do worlds of good. If some one should ask you what the Lutheran church teaches, could you give a brief and comprehensive and correct answer? The tract "What the Lutheran Church Stands For" will help you. Are you trying to win some man for the church? You will find a tract on the table: "The Church's Claim Upon Men." These are but a few examples. Therefore, look at the tract table often. Help yourself and help others.—"Messenger" of Martini Church, Detroit, Mich.; C. A. Gieseler, Pastor.

One of the biggest expense items in the work of our A. L. P. B. is printed matter. Quite recently we received a bill of \$800 from one of our printers and found the following little insert slip enclosed with our bill:

WHY PRINTING COSTS MORE!
Average Increased Cost of Wages and Supplies
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	Per cent
Compositors	87.5
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Job Press Feeders	141.6
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Paper	300
Inks	150
Engravings	225
Electrotypes	200

Not a price has decreased since the war.

Now the point at issue is this: 80 per cent of our members are now paying \$1.50 annual dues. This sum includes THE AMERICAN LUTHERAN magazine subscription. These same members paid \$1.00 dues before we had a monthly publication. Our Bureau is called upon for greater service, paying out more money for office rent, printed matter, postage, and salary for only one paid officer (the business manager). May we not in justice to the cause appeal to our members when they renew their memberships to "do better"? Our dues are One Dollar OR MORE.



BOOK REVIEW

John Wyclif, by William Dallmann. Concordia Publishing House, St. Louis, Mo. Price 50 cts.

This is a companion volume to the author's previous biographical sketches of John Hus, William Tyndale and Patrick Hamilton. This little profusely illustrated biography of the great English theologian and reformer will be read with interest. It is written in the author's well-known crisp style, which means that there is not a dull page in the book.

Proceedings of the Thirty-first National Convention of Ev. Luth. Synod of Missouri, Ohio and Other States, held June 16-25, 1920, at Detroit, Mich. Concordia Publishing House, St. Louis, Mo. Price 75 cts.

The proceedings of the memorable Detroit convention should make interesting reading for every member of Synod. They will naturally prove, invaluable to the delegates who are asked to report to the various congregations they represented. But also others will find this book a valuable source of information and inspiration.

Lutheran Annual, 1921. Concordia Publishing House, St. Louis, Mo. Price 15 cents.

Our Annual needs no introduction. The 1921 issue contains the usual lists and the usual amount of good, sound reading matter.

Amerikanischer Kalender fuer deutsche Lutheraner. Concordia Publishing House, St. Louis, Mo. Price 15 cents.

Can the Secular State Teach Religion? By W. H. T. Dau. Published by the American Luther League, Fort Wayne, Ind.

A tract which the publishers offer to furnish at four cents the copy in bulk or to mail to any number of addresses at six cents per copy. It is a burning question which the author treats in his usual able and conclusive fashion in this booklet, and a question on which there is much confusion and lack of clarity on the part of those whose position calls for clear vision and accurate information. Prof. Dau's convincing argument and clear statement of sound American principles deserves the widest possible circulation among those who, prompted by misguided zeal and unfounded prejudice, are apt to be inimical to our parochial school system.

Is Dancing a Sin? By B. M. Holt, 111 Eighth Street, Fargo, N. D. Price per copy, 3 cents; per dozen, 25 cents; per hundred, \$1.75; per thousand, \$8.00.

A layman's strong argument against dancing.

Pictures in Religious Education, by Frederica Beard. George H. Doran Co., New York. Price, \$1.75.

Miss Beard's treatment of the use of pictures in religious training will be of value and interest to parochial and Sunday School teachers. It is a stimulating book.

Greatest Thoughts About God, by J. Gilchrist Lawson. George H. Doran Co., New York. Price, \$1.75.

This book brings together under a score or more of classified heads expressions about Deity which have been uttered by the world's great men. It is provided with a complete "Table of Contents" and a carefully prepared "Index," and thus constitutes a useful book of reference.

Contending for the Faith, by Leander S. Keyser, D.D. George H. Doran Co., New York. Price, \$3.00.

A book of essays in Constructive Criticism and Positive Apologetics. In this book Dr. Keyser ably defends the old faith based upon an inspired Bible. It is a good book to place into the hands of the "intellectual" doubter.

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912

Of American Lutheran, published monthly, at New York, N. Y., for October 1st, 1920.
County of New York,
State of New York,

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Julius F. E. Nickelsburg, who, having been duly sworn according to law, deposes and says that he is the Business Manager of the American Lutheran, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, American Lutheran Publicity Bureau, 22-26 East 17th Street, New York, N. Y.; Editor, Rev. Paul Lindemann, 630 Carroll Ave., St. Paul, Minn.; Managing Editor, Rev. George C. Koenig, 336 Parkville Avenue, Brooklyn, N. Y.; Business Manager, Julius F. E. Nickelsburg, 22-26 East 17th Street, New York, N. Y.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) American Lutheran Publicity Bureau, 22-26 East 17th Street, New York, N. Y., not a corporation — religious organization of about 2,500 members; principal officers, T. H. Lamprecht, 230 5th Avenue, New York, N. Y., President; Rev. F. H. Lindemann, 881 East 167th Street, New York, N. Y., Secretary.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (if there are none, so state) None.

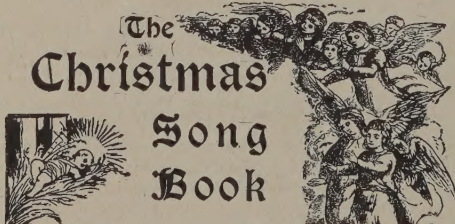
4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holders appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

JULIUS F. E. NICKELSBURG,
Business Manager.
New York Register No. 2270.

Sworn to and subscribed before me this 30th day of September, 1920.

(Seal) **ARTHUR H. BEYER,**
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